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### SUGGESTIONS FOR PLANNING A VISUAL AIDS PROGRAM

For the purpose of teaching backgrounds—the “social studies” portion of the Latin course—the high school teacher will do well to make some use of visual aids. This is especially true where educational systems encourage such methods and provide funds for equipment and materials.

By visual aids, of course, we usually mean projected images, although the printed page, the blackboard, charts, posters, prints, models, coins, objets d'art, and the like are visual forms of instruction as well. It should always be kept in mind, however, that these things are aids and must not assume too large a position in the instructional program. There are all too many cases in which films and slides are used for entertainment, without any relation to the instruction, or, one suspects, to use up time.

For the general theory and practice of visual instruction the teacher will find helpful one of the texts on the subject. Suggested are Edgar Dale, *Audio-Visual Methods in Teaching* (New York 1946); H. C. McKown and A. B. Roberts, *Audio-Visual Aids to Instruction* (2d ed.; New York 1949), and C. F. Hoban, C. F. Hoban, Jr., and S. B. Zisman, *Visualizing the Curriculum* (New

York 1937). In such references as these one will find general information on the subject, although there will be little relating directly to Latin courses.

There are usually three principal reasons why the Latin teacher does not make use of visual aids: (1) the budget of the department or the teacher's own financial resources are not sufficient to pay for equipment or materials, (2) the teacher is not adequately informed on the available materials, and (3) the teacher does not know how to use visual aids. In this article we will deal with practical problems relating to these three difficulties, using ideas which have emerged from discussions with teachers, and, in particular, from our work at the Iowa Latin Workshop in the summer of 1949.

The matter of cost is easily solved in the larger school systems by the fact that special departments of visual instruction have been established for the entire system to provide necessary equipment in each school and to order slides, film-strips, and motion pictures on request. In such situations the teacher should be alert to the possibilities for his or her own classes and should take advantage of the available resources by learning what to order.

In the case of less affluent schools, however, it is possible to do some visual aids work on a limited budget by employing make-shift devices, by having students and

shop teachers make equipment, or even by arranging for the borrowing of equipment from friends or from churches or other agencies. For example, it is not necessary to purchase an expensive beaded screen on a stand; one can buy at much less expense a white window shade for a screen. This in some respects is even preferable, because it can be viewed better from a side angle, without the distortion or loss of illumination that occurs with the beaded type. A white area painted on the wall will suffice.

For a general perspective of the equipment available on the market, together with the cost of the various items, an excellent source is *Popular Photography*, a monthly magazine on sale at news stands or at photo stores. It is frequently worth its price for the advertisements alone. Once a year, in its May issue, this periodical publishes a directory issue which attempts to list all available equipment, such as projectors, screens, slide files, and cameras. The last such directory appeared in the May 1951 issue.

In many schools it is customary to have a special projection room which is well darkened and has projectors ready for use at all times, the machines sometimes being installed in a projection booth. A disadvantage to such an arrangement is that it requires scheduling for use of the room, and means the transfer of the class from its usual meeting-place. For the projection of still pictures, if not for motion pictures, most teachers believe that it is best to have projectors in the classroom where one can use visual aids easily in conjunction with the class program, with a minimum of confusion during the transition from one phase to the other. It is often the mechanical complexity and disturbance which may be attendant on the use of visual aids that discourages teachers from their use.

If the projection is to be made in the regular classroom, an immediate problem is that of properly darkening the room, for nothing is more distracting than a glare of light from outside, or a flapping window-shade. Heavy opaque shades or curtains or shutters, of course, are expensive and the cost of such accessories may not justify their installation. It is possible, however, to devise curtains of relatively inexpensive materials, or to make shutters of corrugated paper board which will be effective. Here again the ingenuity of the teacher and members of the class can solve the problem.

A further consideration in favor of using projection equipment in the classroom, rather than in some separate area, is the fact that one can employ a smaller and less expensive machine. A 2" x 2" slide projector, having a 100-watt bulb, was on sale a year ago for \$11.95, a price which many a teacher would be able to afford in order to have his own machine. The medium price-range runs from about \$30 to about \$50. It is best to decide before purchasing whether or not one wants to use film-strips (also called film-slides or strip films).

These are rolls of film having a series of pictures, or "frames," usually on a related subject. Some machines can be used for both slides and film-strips, some for slides only. It is well to learn in advance whether the projector provides for use of both types, or whether the slide machine can be adapted to use film-strips.

Projectors come in different wattages, or powers of illumination, ranging up from 100 watts. In a small room for a small audience, where the picture size can be small, the low wattage will suffice, but for larger rooms obviously the stronger light source is required. Above 100 watts there is danger that the strong lamp may warp or burn the film. To provide against such damage the projectors of higher wattage are normally equipped with a fan to cool the film.

Teachers sometimes ask if an old stereopticon, which uses 3 1/4" x 4" slides, can be used for the smaller 2" x 2"

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slides. This is possible, but the picture area will naturally be smaller unless new condensers and lenses are obtained. There is also the possibility that the lantern, having too strong a lamp and no cooling system, may spoil the slide. One can obtain from the manufacturer a slide carrier for the smaller size of slide, or one may devise a carrier of cardboard or wood. In most cases, however, it may prove to be cheaper to buy a new 2" x 2" machine than to try to convert one of the old style.

When one has provided for projector, screen, and means of darkening the room, the next consideration is that of the type of visual materials to obtain. In order to inform those engaged in the field of classical studies and related areas of the visual aids materials now available, the Archaeological Institute of America published in 1949, under the editorship of Mrs. Dorothy Burr Thompson, a *Catalogue of Visual Aids*. This is distributed by the American Classical League, Miami University, Oxford, Ohio, at a price of fifty cents. A shorter listing of similar materials appears in Florence E. Raanes, "Audio-Visual Aids and Other Realia for the Latin Teacher," *CW* 43 (1949/50) 163-171.

Since it is evident that any catalogue is likely to be out of date as soon as it appears because of the new offerings appearing on the market, there is need in such listings for continual revision and addition. The Latin teacher, therefore, will find it necessary to read the classical publications for advertisements, as well as the visual aids periodicals which are found in most high schools. Departments of education and university extension services in many states have lists of visual aids, many of which may be obtained on loan or for a low rental fee.

We turn now to the question of what materials to obtain and whether to rent or purchase them. Motion pictures are usually rented, unless in a large system they can be purchased for a library from which they may be disseminated to various schools and to different classes within a school. If rented, they must be obtained on a schedule of availability and used promptly on receipt. Since motion pictures are obviously intended for portraying action, they are especially fitted for dramatic pieces or for the demonstration of some operation. For the Latin field, unfortunately, there is little to be had in either of these categories; thus only films of the type of a travelogue are usually available, except perhaps for something like scenes from "Julius Caesar" and the "Last Days of Pompeii." Because of the nature of the films and the circumstances of their presentation, they are useful chiefly as special attractions and are not so easily integrated into a class program.

A possible objection to motion pictures is that the scenes pass by quickly and cannot be stopped for a longer study of a particular point of interest. For this reason, many believe that the slide or film-strip is much more suitable for instructional purposes of the sort one wants

to accomplish in the Latin class. Opinion varies also on the relative merits of slide and film-strip. Some who have had experience think that the film-strip has the same disadvantage as the motion picture, i.e. there are sometimes single views in the strip which one wants to present separately from the entire sequence. It is quite disturbing to be compelled to run through an entire roll for the one frame which is needed. Slides, on the other hand, may be sorted in any sequence that suits one's purpose. Others prefer the film-strip because it enables one easily to show a continuous narrative on a single unified subject with economy and convenience.

As for slides, it is highly recommended by specialists in visual education that only the 2" x 2" size be purchased, since the old 3 1/4" x 4" slides are rapidly being outmoded. The smaller size is not only less expensive but is also much more convenient for transportation and storage. Some universities are converting their entire collections to 2" x 2" slides, in both color and black-and-white.

Still another type of projector, the opaque, is popular in some quarters. This has a mirror for projecting pages of books or magazines or prints. The idea is attractive, since it enables the instructor to use many types of pictures and printed matter without the trouble and expense of having slides made. But such machines are expensive and the results are not entirely satisfactory. We should also mention in passing that there are plastic blanks with a surface similar to ground glass with which one can make his own slides. Free-hand or traced drawings and lettering in color or in black can be made rapidly and used at once in a projector. The materials for this sort of work are made by Radio Mat Slide Company, Inc., 1819 Broadway, New York, and may be obtained through a photo store.

Many teachers hesitate to use visual aids of the types which we have mentioned because they know little or nothing about the operation of the machines. Sometimes this is due to an actual fear of handling a piece of electrical machinery, or it may be the avoidance of something mysterious. In departments of visual aids, many of which offer courses in this type of instruction, it is the general practice to train instructors for complete familiarity with all the common machines, even to the point of repairing and maintaining them. If it is not possible to attend courses for this training, one should be able to take instructions from someone who understands the operation of projectors, such as another teacher, or an employee in a photo store. It is actually much simpler than it seems. The most important requirement is to go ahead with the operation without any timidity. It is necessary to have the actual practice in taking a machine from its case, connecting the wire to the electric source, installing the slide carrier, turning on the light, focusing the image on the screen, adjusting for image size, and inserting slides or film-strips. The operation of a motion picture

projector is a little more complicated but by no means impossible for anyone to master. By learning to perform these operations the instructor can develop his visual program without being dependent on some specially designated operator.

Instruction in the use of projection equipment should also include the cleaning of lenses, condensers, and reflectors, the replacement of bulbs, and the oiling of moving parts. The operator needs by all means to know how to repair a broken electric cord or to replace a connection, for simple electrical difficulties can spoil a presentation.

We find that most teachers want a text to accompany a set of pictures because of their unfamiliarity with the subject being shown. This indicates that Latin teachers probably need better training in the whole background of Roman civilization. If a script is used with slides, however, it is best that such a text not be read. For reading with the slides can have a deadening effect, while the reading itself is difficult in a darkened room. Rather, the text should be studied in advance and learned so thoroughly that the projected image can be described freely and vividly in the teacher's own words.

In order that there may be a relation between the class work and visual program, it is advisable that the pictures be shown after the particular subject has been dealt with in class. By assigning topics for the students to prepare and by calling attention to the background materials in the Latin textbook, one can insure that the visual portion of the work will have much more meaning. A repetition, perhaps in rapid fashion, is likewise recommended for the purpose of reinforcing the instruction.

These suggestions have been made in the hope that they may help the Latin teacher to see some possibilities for enriching the instruction by a moderate use of visual aids.

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### THE GRACCHAN LAND LAW AND THE CENSUS

Between the years 131 and 125 B.C. there was, we are informed, a rise in the census from 318,823 to 394,736.<sup>1</sup> This rise has attracted a great deal of attention because the census statistics after 164 B.C. had shown an almost constant decline with only two rallies, and those so small

as to approximate stagnation. It has been natural for historians of this era to find in these figures evidence for the efficacy of Tiberius Gracchus' land law.<sup>2</sup> Considerable difficulty is found, however, in discovering exactly why Tiberius' law should have effected a rise in the census statistics. Surely the law did not create new citizens, and it is extremely doubtful whether the removal of citizens from the city to the country should have stimulated so remarkable a rise in the birth-rate in so short a time. Indeed, a number of reputable Roman historians have been led by such considerations to look elsewhere for an explanation of the rise. Lange saw here the results of a liberal extension of the citizenship to members of the Italian alliance at this time.<sup>3</sup> Beloch eschewed that hypothesis but, despairing of any other solution, finally decided that the census figures for 125 were wrong and emended them.<sup>4</sup> Carcopino ascribed the rise to the manumission of slaves or the enfranchisement of Italians, though there is no real evidence for either suggestion.<sup>5</sup> It was Carcopino's thesis that the work of the triumvirs for assigning land was brought to a halt by Scipio Aemilianus, and that very little land could have been distributed by 125. That this view not only is unprovable, but also is contrary to the historical evidence, has been shown sufficiently by Hardy and Last.<sup>6</sup>

The search for an explanation for this rise elsewhere than in the Gracchan land law clearly has not been blessed with convincing results. Yet if we return to that law for our explanation, we must be prepared to show how its stipulations could cause such an increase. This cannot be done satisfactorily by any of the three theories of the census statistics which have received the greatest support in the last half century.

In a recent paper in *THE CLASSICAL WEEKLY* the basic material concerning the census and census statistics has been re-examined.<sup>7</sup> Four theories of the nature

<sup>2</sup> For typical comments embracing this assumption see E. Herzog, "Die Bürgerzahlen im römischen Census von Jahr. d. St. 415 bis zum Jahr 640," *Commentationes Philologicae in Honorem Theodori Mommseni* (Berlin 1877) 140-141; J. Beloch, *Der italische Bund* (Leipzig 1880) 82; Th. Mommsen, *History of Rome*, trans. W. P. Dickson (New York 1895-1905) III (1898) 335; A. Greenidge, *A History of Rome* (New York 1905) 150; H. Last, *CAH IX* (1932) 43; T. Frank, *Economic Survey of Ancient Rome* (Baltimore 1933-1940) I (1933) 217, n. 3.

<sup>3</sup> L. Lange, *Römische Alterthümer* 2 (Berlin 1863-1876) III (1876) 27-28.

<sup>4</sup> J. Beloch, *Die Bevölkerung der griechisch-römischen Welt* (Leipzig 1886) 351. For his earlier view see *supra*, n. 2.

<sup>5</sup> J. Carcopino, "Les Lois Agraires des Gracques, et la Guerre Sociale," *Bull. Budé* 22 (1929) 10-12. The matter is not discussed in his *Autour des Gracques* (Paris 1928).

<sup>6</sup> E. G. Hardy, *Six Roman Laws* (Oxford 1911) 39; H. Last, review of Carcopino, *Autour des Gracques*, *JRS* 18 (1928) 230; and *CAH IX* (1932) 44.

<sup>7</sup> F. C. Bourne, "The Roman Republican Census and Census Statistics," *CH* 45 (1951/52) 129-135.

<sup>1</sup> *Livy Ep.* 59; 60. These are the readings of Rosshach's critical edition. Some editions have 317,823 for 131, but this is attested only by a later manuscript collated by Rosshach, and one which shows carelessness here. Similarly, some editors have adopted 390,736 for the year 125, although the authority appears to be weak (only one fifteenth century manuscript and the *Editio Princeps* are cited by Rosshach).

of the census statistics were studied there. They may be described briefly as follows:

- (1) Beloch and Frank: the census figures represent all adult male citizens regardless of status or wealth.
- (2) Herzog and Greenidge: they represent all adult male citizens with the qualifications for army service.
- (3) Mommsen: they represent the number of persons on the army rolls (*tabulae iuniorum*).
- (4) Zumpt and Hildebrand: they represent the number of persons of Roman citizenship who were *sui iuris*.

It was there discovered that although the fourth theory had been for years neglected, and its possibilities never fully investigated, it proved far more attractive in the light of internal evidence than did the other three. It remains now to test it in competition with the other theories to see whether it is equally or more capable of explaining an historical problem such as the rise in the census in the Gracchan era.

The view that the census statistics represent all male citizens regardless of status or wealth at once experiences difficulty. A distribution of land among persons already citizens would have no noticeable effect on the number of citizens, and it was partly a realization of this which led Beloch to reject the census figures for 125. Tenney Frank, who also held this view of the census statistics, nevertheless professed his faith in the credibility of the figures preserved by the annalists. This led him to the rather weak suggestion that the rise in the census figures under consideration was due to the fact that before Tiberius Gracchus there was little incentive for the poor to enroll, but that after his legislation many of them came forward in the expectation of receiving allotments.<sup>8</sup> This presupposes a laxity in the registration before the censors; but the exactitude of the Romans in this matter, and the severity of the penalties for unexcused absence from registration, certainly speak against Frank's solution.<sup>9</sup>

At first view the theories of Herzog and Mommsen appear to fare much better. Each had related the census statistics to those persons qualified to do army service. They differed in that Herzog's only qualification was a property one and therefore included both juniors and seniors, while Mommsen limited the figures to juniors alone. Their contention would be that the rise in the census between 131 and 125 reflects the number of persons who received Gracchan assignments because these persons could thereafter register with the censor suffi-

cient property to meet the minimum requirements for army service. This argument is momentarily attractive but very difficult to maintain. The recipients of Gracchan land received only *possessio* of their grants. So far as we have any evidence, public land in the possession of private individuals was not registered by the censor among the assets of these private citizens.<sup>10</sup> Such assignment, therefore, would have no effect on a list composed of persons rated only by their property owned *ex iure Quiritium*.

The theory that the census statistics represent those citizens who were *sui iuris* does not share with the other views some of the difficulties which we have met in regard to the census figures of the Gracchan era. It does not necessitate the unattested creation of new citizens, laxity on the part of the censors, the illegal registration of public property, or the rejection of the statistics themselves. What is now required, however, is an explanation for the increase in the number of persons who were *sui iuris* between 131 and 125 B.C.

It might at this point be protested that a considerable portion of the increase of approximately 76,000 could be attributed to the fact that widows and wards were specifically excluded from the figures of 131, but presumably were included in those of 125. It seems highly improbable, however, in the face of the Roman social structure, that one-fifth of the citizens *sui iuris* in the second century B.C. should be widows and wards. But even in this case the objection does not materially affect our problem. The reason can be shown most simply by the following list of census figures:

136 B.C.	317,933 <sup>11</sup>	(with widows and wards)
131 B.C.	318,823	(without widows and wards)
125 B.C.	394,736	(with widows and wards)

A glance at this will show that if the rise from 131 to 125, after decades of almost constant decline or stagnation, is due to the inclusion of widows and wards in 125, then if they had been included in 131 an equally phenomenal rise between 136 and 131 must be explained.<sup>12</sup> The only difference that this would make to our study is that it would show a greater effect of the land law between 136 and 131 than between 131 and 125.

It is a well known fact of Roman law that, with minor exceptions, persons who were *alieni iuris* could own nothing, or at least could own nothing *ex iure Quiritium*. We have already noted, however, that the recipients of Gracchan allotments received only *possessio* of land

<sup>8</sup> Frank *loc. cit.* (*supra*, n. 2).

<sup>9</sup> These penalties were bondage or death according to Livy 1.44.1; a loss of property, flogging, and reduction to slavery, Dionysius 4.15.6; loss of property and of citizenship, Dionysius 5.75.4; loss of freedom, Cicero *Pro Caec.* 34.99; loss of citizenship and freedom, Gaius *Inst.* 1.160. In 204 B.C. agents of the censors were sent into the provinces that the Romans on foreign service might surely be counted (Livy 29.37.5).

<sup>10</sup> Tiberius' law provided for the assignment of inalienable lots of land to the poor (Appian BC 1.10). They were not, therefore, owned *ex iure Quiritium*. The *Lex Agraria* of 111 B.C. indicates that only with the removal of this stipulation was the land registered by the censor (lines 7-10), while those lands with conditions still attached to them were not entered in the census (lines 11-12).

<sup>11</sup> Livy Ep. 56.



which was still technically public. Must a person also be *sui iuris* to enjoy the *possessio* of public lands? The answer is affirmative. An oft repeated story from Roman annals tells how Gaius Licinius Stolo, who was co-author of the bill in 367 B.C. limiting the amount of public land which one person could hold, was himself fined in 357 for breaking his own law. This he had done by emancipating his son so that he too might be eligible to hold State lands.<sup>13</sup> We are not here concerned with the truth of the anecdote. The important consideration is that the point of law involved was not questioned either by the ancient historians or by their readers.

To take full advantage of the distribution of public land offered by Tiberius, therefore, it would be necessary for *filifamilias* to secure their emancipation in order to become eligible. Indeed, Leonhard attributed the original development of emancipation to the need for sons to become *sui iuris* before proceeding into a Roman colony.<sup>14</sup> A portion of the rise which we find in the Gracchan era, then, is due to the increase in the number of Roman citizens who were *sui iuris*. It is due, in other words, to an increase in the number of *familiae*, which were the basic units of the State and which were identical with the number of items on the censorial list.

This historical problem, the census figures of the Gracchan era, has proved a worthy touchstone. It has shown that there is only one completely defensible theory as to the nature of the census figures in the Republic, and that normally these figures indicate all Roman citizens who were *sui iuris*. Here fact and theory mutually illuminate and explain one another: a rise in the census figures between 131 and 125 B.C., in any way attributable to Gracchan land legislation, can only be explained if the census figures are those of persons who were *sui iuris*, and, conversely, human nature makes it inevitable that if the census listed persons *sui iuris*, the census figures would rise sharply as

fathers emancipated their sons in order to allow them to take advantage of the new allotments of public land.

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## REVIEWS

**A History of Autobiography in Antiquity.\*** By GEORG MISCH. 2 vols. Cambridge: Harvard University Press, 1951. Pp. xii, vii, 706 (paged continuously). \$8.50.

**Geschichte der Autobiographie.** By GEORG MISCH. 2 vols. 3d ed.; Bern: Francke, 1949-1950. Pp. xvii, 712 (paged continuously).

The order of listing shown above is correct. Misch's revision, carried out with the assistance of his translator E. W. Dicks (who deserves mention on the title-page), was first published in England, and formed the basis for the new edition in German. The American edition differs from the English only in the title-page.

Only two questions need concern the reviewer of a book known to scholars for forty years: what changes have been introduced, and (especially if the changes are few) how has the book weathered the passing years? The principal change is the inclusion of a long treatment of Plato's *Seventh Epistle*, which scholars had condemned as spurious when Misch first wrote. Further, the historical backgrounds are somewhat fuller, in keeping with the requirements of a generation not at home in antiquity. Titles of a few new studies are mentioned, but on the whole the bibliography is stale.

But the text is as dated as its documentation. A half century hence contemporary treatises on the emergence of self-awareness which deal with ego's and id's will seem hardly less antiquated than does now the *kultur-geschichtliche* approach which Misch learned from his distinguished father-in-law Dilthey, who pioneered in it. The emergence of self-awareness is of course a fascinating phenomenon; but is it Philistinism to remember that Achilles was surely aware of self and that Socrates declared the unexamined life not worth living? What Misch is really dealing with, therefore, is the refinement of conscience, in the ethical sense; hence it is no wonder that he must wait, in the span which he covers, for a culmination in Augustine. Perhaps a better avenue to *Kulturgeschichte* is *paideia*, and Jaeger's work does show developing civilization in a broader canvas. But all such sweeping surveys written to a thesis (Jaeger's in this re-

<sup>12</sup> Widows and wards were twice excluded from the census statistics by Livy: in 465 (3.3.9) and 131 (*Ep.* 59). There is no indication in Livy why he or his sources chose to make these exclusions. Since in the *Epitome* 59 the figures are immediately followed by the anecdote that the censor, Quintus Metellus, advocated compulsory marriage at this time, it is my guess that the figures were so cited to make a dramatic point: by citing the *censu civium capita praeter pupillos et viduas* the historian would be giving the number of married and marriageable males who were *sui iuris*. If, at the same time, he quoted from subsidiary lists the number of children registered, he could show that the men of Rome were indeed not properly performing their duties to the State.

<sup>13</sup> The story is told in Livy 7.16.9; Valerius Maximus 8.6.3; Auctor *De vir. ill.* 20.4; Columella 1.3.11. Appian (*BC* 1.8) does not mention this particular case, but states that private individuals continued to hold large areas by conveying lands to their relatives fraudulently.

<sup>14</sup> R. Leonhard, "Emancipatio," *RE* 5 (1905) 2478.

\* For a discussion of a work on a related topic, see the next review.

viewer's judgment no less than Misch's) fall into a magisterial forcing of evidence and appear oracular rather than Olympian. Misch's analyses of such autobiographical utterances as those of Plato or Cicero or Marcus Aurelius or Augustine are admirable and a useful supplement to more conventional treatments; the enigmatic ratiocinations which fill the interstices arouse only impatience. For this perhaps the genius of language is to blame. The parts which have substantial content Mr. Dicks has turned into very acceptable English; but where the English seems tortured or pompous comparison shows that (a) the German seems quite normal, and (b) that Mr. Dicks has done as well as may be with matter and manner that refuse to be naturalized.

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**Sueton und die antike Biographie.**† By WOLF STEIDLE. ("Zetemata: Monographien zur klassischen Altertumswissenschaft," No. 1.) Munich: Beck, 1951. Pp. viii, 188. DM 16.

Steidle's monograph makes an auspicious beginning for a new series of classical studies. He has swept away a mass of cobwebs which have bedeviled students of ancient biography for half a century, and has rehabilitated Suetonius in the high esteem he deservedly enjoyed before nineteenth century criticism dismissed his historicity and the high authority of Friedrich Leo depreciated his competence as a writer. For Suetonius' history modern criticism is no longer anachronistically insistent on an impersonal perfectionism, and has been willing to judge Suetonius (as it has Livy and Tacitus) in terms of his own resources, outlook, and aims. But Leo's denigration has been more persistent. Since the publication, in 1901, of Leo's *Die griechisch-römische Biographie nach ihrer litterarischen Form*, virtually all treatments of Suetonius (including Funaioli's in *RE*) have led students to believe that the *Caesars* were indiscriminately chosen and unsystematically arranged bundles of gossip which reflected the bias of their sources. Leo's criticism was based on a rigid classification of ancient biographical writing into one Peripatetic type for literary figures, another for political figures, and an Alexandrian or "grammarians" type which was mainly factual and chronological. Suetonius failed so abjectly, said Leo, because of an anomalous and misguided effort to impose the "literary" form on "grammarians" material. Steidle shows that the categories have no basis outside Leo's fancy, and that the ancient biographer arranged his ma-

terial for a given life, according to his perception and artistic capacity, in keeping with a design appropriate for illuminating the special aspects of the life which seemed to him generally meaningful.

After a brief orientation Steidle devotes a long chapter (13-67) to analysis of the structure of the *Julius*, using Plutarch as a control, a chapter in which he demonstrates that the selection and arrangement of material is consciously designed to produce a consistent and effective picture of the essentials of a personality. Historical distortions that may occur are intentional and probably even serve objective truth; in any case Suetonius is the master and not the slave of his material. The following chapter (68-107) shows how the principles established for the *Julius* may be illustrated from other of the lives. Chapter 3, "Historische Einordnung," shows first (108-125) how the Roman traditions of *elogium* and *laudatio funebris* and of moralizing inventories of *virtutes* and *vitia* are involved in Suetonius' work; here due credit for pioneering is given to D. R. Stuart's *Epochs of Greek and Roman Biography* (Berkeley 1928). On the basis of these considerations and of actual Roman political and dynastic views Steidle finally shows (126-177) that the *Lives* are not only intelligently conceived and artistically executed, but even that Suetonius' style has merits which have been overlooked. An Appendix (178-184) deals with the *Monumentum Ancyranum*.

Steidle's book is a refreshing testimonial to the vitality of our studies; searching criticism can still brush away vagaries which have hardened into dogma, and can replace them with saner appreciation.

MOSES HADAS

COLUMBIA UNIVERSITY

**Méthode naturelle pour l'enseignement du latin.** By I. PLAUT. Mimeographed; Sainte-Pience, Manche, France, n. d. Pp. 80.

This book is for beginners in Latin in the sixth class, which I believe is roughly the equivalent of our seventh grade.

The author has organized the study of Latin in what is to us an extremely unconventional way. The organization appears most sensible, however, when one considers two points: one, that this first-year course does not attempt to prepare students for reading Caesar in the following year, the other, that in this book Latin is taught as a language to be used, to be spoken by the teacher and students for the expression of everyday actions and thoughts. That is not to say, however, that it is a book that encourages simply playing with Latin. Rather, it has substance, and by the end of the course, I should suppose, most of the students are ready for a thoroughly productive year's work leading to the study of classical authors. The author has not confined her-

† For a discussion of a work on a related topic, see the preceding review.

self to easy elements at the beginning, but rather to those elements that fit her chosen method. Let us illustrate this point.

The first four lessons take up the present indicative active of the third conjugation. It is a good choice. Although the third conjugation is the least regular of all in the present indicative, it is probably less of a hazard to the young student when offered without prejudicial comparison, and it provides the most useful vocabulary. It provides the verbs for the everyday actions which the student acts out with his fellows.

Once the personal endings are thus learned, nouns appear (second declension only at first), and with them the present imperative active. This introduction of the imperative leads logically to *noli*, which in turn brings in the infinitive.

By now the pupil can not only describe what he or a friend is doing, but can also express orders and prohibitions. These lend more reality and interest to the spoken language than the usual concentration on the indicative mood.

This logic is carried a bold step further just a few lessons later when, after the imperfect and future tenses have been introduced, the student finds himself learning the present and imperfect subjunctive in their independent uses. This again widens the range of expression for the student. This method also gives a sound idea of the real nature of the mood, so that in the following year the dependent uses of the subjunctive will almost certainly be more significant.

This much detail should serve to show how this book follows the principle that the student should study what is useful to him in learning to speak Latin sensibly and freely.

The following forms and constructions are covered: (1) All conjugations, including the indicative, subjunctive, and imperative moods, the infinitives and the participles. However, the perfect system and the passive voice are withheld until the very last few lessons. Of the irregular verbs, *sum* and *eo* are given. (2) All declensions of nouns, adjectives, and the common pronouns. In connection with the declensions, the author seems to the reviewer to have made the study of the third declension unnecessarily elaborate. She not only makes the essential distinction between "consonant-stem" and "i-stem" nouns, but also subdivides the former group into many types. This philological treatment seems strangely at variance with the simple directness of the method as a whole.

Few dependent clauses are presented. The relative clause is covered well; no dependent subjunctive uses appear.

The drawings certainly deserve a word of commendation. They are simple, clear, and many of them are "worth a thousand words." One of the best shows a match-stick man (the subject) throwing a punch (the verb) at another man (the object), who is prostrated.

The writer found it very difficult to understand the author's use of long and short marks. Apparently the marks are used for the quantity of the syllable, not of the vowel, but even if we assume this principle, there are many puzzling deviations. The value of marking the quantity of every syllable through the book seems doubtful.

The book in its present form is not attractive to the eye. It is mimeographed, and the pages are crowded, with every corner used. New lessons begin with no spacing. This crowding is undoubtedly economical, but it is to be hoped that the book will later be printed from type, with a more appealing page-design.

The author has developed a most interesting method for the first half of a two-year introductory course in Latin. If she can produce a second half as well conceived and executed, aimed at preparing the student for the reading of classical authors, Latin teachers everywhere will do well to consider this new method most seriously.

W. E. GILLESPIE

PHILLIPS EXETER ACADEMY  
EXETER, NEW HAMPSHIRE

**Essai sur la formation de la pensée grecque: Introduction historique à une étude de la philosophie platonicienne.** By PIERRE-MAXIME SCHUHL. ("Bibliothèque de Philosophie Contemporaine.") 2d ed.; Paris: Presses Universitaires de France, 1949. Pp. xxiii, 482. Fr. 760.

This second edition of Schuhl's book is unchanged, except for the addition of a short Preface summarizing his main thesis (pp. xi-xxiii) and an Appendix (467-482) listing the most important literature that has appeared since the work first came out in 1935.

In a way, Schuhl covers the same ground as F. M. Cornford in his earlier *From Religion to Philosophy* (New York 1912) and W. Nestle in his later *Vom Mythos zum Logos* (Stuttgart 1940). Yet his aim and his approach are different. He maintains that Platonic philosophy is a truly synoptic integration of the antagonistic tendencies of earlier thought (Conclusion, pp. 371-382), and to trace their growth is his primary concern (27-369).

Starting from the assumption that behind Greek rationalism there were the same irrational forces that dominate the life of all peoples, the first two chapters describe the magical rites which persisted throughout Greek history (27-73), and the development of Greek religion before Homer (75-149). The following three chapters deal with the positivistic and scientific attitude which emerged from the secularized culture of the post-

[Continued on p. 186]



THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES  
FORTY-FIFTH ANNUAL MEETING  
FRIDAY AND SATURDAY, APRIL 18 AND 19, 1952

at  
ST. JOHN'S COLLEGE  
ANNAPOLIS, MARYLAND

THE PROGRAM IN OUTLINE

The program sessions at which papers will be presented and discussions carried on will be held at 2:00 P.M. on Friday, April 18, and at 9:00 A.M. and at 2:30 P.M. on Saturday, April 19. The annual dinner meeting will be held on Friday evening at Carvel Hall Hotel, and the annual business meeting at 2:00 P.M. on Saturday. All persons interested in the Classics will be cordially welcome at the program sessions and at the dinner meeting. The complete program will be published in an early issue of *CH*.

St. John's College, through its President, has extended an unusual and delightful courtesy to our Association in inviting all members of the Association to be the guests of the College at luncheon on Saturday.

GENERAL INFORMATION

**Transportation.** St. John's College is situated adjacent to the United States Naval Academy in the capital of the Free State of Maryland. No railroad runs into Annapolis, but there is excellent bus service from both Baltimore and Washington. Members arriving in Baltimore on the Baltimore and Ohio can take the Annapolis and Baltimore Bus at the B. and O. Station. While it is possible to purchase through tickets to Annapolis on the Pennsylvania which include taxi transfer to the bus, the passenger agent suggests that there may be a small saving in buying rail fare to Baltimore and paying one's own taxi transfer. If a sufficient number of persons are arriving at the same time, it will be possible to arrange a special bus to Annapolis. Buses leave Baltimore throughout the day at ten minutes before the hour. Fifteen Greyhound buses daily run between Washington and Annapolis between 7:00 A.M. and 2:07 A.M. Approach to Annapolis by private car is over Highway No. 2 from Baltimore, by Route No. 50 or No. 214 from Washington, and by No. 50 and the Sandy Point-Matapeake Ferry for those coming from Delaware or the Eastern Shore.

**Hotel Accommodations.** Famous Carvel Hall Hotel will be the convention headquarters. Rates per diem are as follows:

Single rooms with bath,	\$5.00, \$5.50
basin and toilet,	\$4.50
running water,	\$3.95
Double rooms with twin beds and bath,	\$8.75
twin beds, basin and toilet,	\$7.50
twin beds and running water,	\$6.25
double bed and bath,	\$8.00
double bed, basin and toilet,	\$6.75
Suites: one person,	\$10.00; two persons, \$15.00

Reservations are held until 6:00 P.M. unless special arrangement is made otherwise.

Carvel Hall has indicated its willingness to take care of as many as 180 if our Association is fortunate enough to have that many out-of-town attendants. Because, however, of the constant pressure upon the Hotel to provide for the hosts of weekend visitors to the Naval Academy, the Hotel needs to know some time in advance how many from our Association are to be accommodated there. In order that you may be assured of accommodations, therefore, your registration, stating the kind and number of accommodations desired, should be in the hands of Professor John S. Kieffer, 139 Market Street, Annapolis, by *Thursday, April 10*. At the same time those desiring to attend the dinner meeting should register for that with Professor Kieffer, stating whether meat or fish is desired. Check for \$3.00, which includes all gratuities, should be sent to Professor Kieffer together with the dinner reservation.

## REVIEWS

[Continued from p. 184]

Homeric centuries, with the teachings of Thales and Anaximander and the subsequent mystic reaction (151-270); with the transcendentalism of Xenophanes, Heraclitus, Parmenides, and Empedocles (271-305); with the mathematical philosophy of Anaxagoras and the Sophistic movement (307-369).

This long story is told with an amazing wealth of detail and is extremely well documented (the Bibliographical Index fills pages 391-464). The account of the prehistory of Greek thought is based on the results of anthropological research, as well as on recent archaeological discoveries and studies of Oriental civilizations. For the historical period, sociological considerations are added to an evaluation of the literary documents, and the significance of technological achievements is taken into account.

A discussion of so many complicated problems naturally cannot count on being generally accepted in every point. For instance, the contribution of lyric poetry to the formation of Greek thought (160-161) has, I think, been more adequately defined by B. Snell as the discovery of the inner self (*Die Entdeckung des Geistes* [Hamburg 1946], 57-86). Or, that Anaximander should have been merely a positivist influenced by certain political concepts (192-194) seems rather unlikely to me. The poetical tinge of his philosophical categories, noticed even by Theophrastus (2A9 Diels), points to a different trend in his thinking. Moreover, I doubt that Schuhl has really succeeded in "explaining" Plato. His book is descriptive, rather than explanatory, as he himself seems to admit in the Preface to the new edition (p. xxii), where he rightly defends the value of a merely descriptive approach to historical studies.

In a time of over-specialization, comprehensive pictures of historical developments are badly needed. If they are based on such vast knowledge as Schuhl has at his disposal, and are drawn with so much skill, they are valuable indeed, for they widen the horizon of the beginner, and force the scholar to look beyond his narrow field of interest.

LUDWIG EDELSTEIN

UNIVERSITY OF CALIFORNIA

**The Sculpture and Sculptors of the Greeks.** By GISELA M. A. RICHTER. New revised ed.; New Haven: Yale University Press, 1950. Pp. xxxvii, 625; 2 maps. \$15.00.

In this new edition, Miss Richter has done the impossible in a most satisfactory manner. As she says in the Preface (p. x), she could make only such changes

as could be fitted into the old pagination (of the second edition, 1930). Considering the amount of knowledge and theory advanced in the last twenty years, it is a tribute to her sensitivity to and appreciation of Greek sculpture that she has been able to synthesize so much new material with her earlier study, in the same compass as before. One has no right to cavil at a detail left out; the restrictions of space must often have irked her spirit sorely. The book is remarkably free from the type of error often found in revised editions, namely a backward or forward page reference to the old edition. There may be more, but this reviewer noted only two, not after an exhaustive search: on page 160, note 170, the reference should be to page 224, instead of to page 222; on page 251, in the second paragraph, the reference should be to page 229, not to page 227.

It is not possible to list all the fine new things in this book, but mention must be made of the increased number of illustrations, more than appear from a comparison of the numbers of the figures; there are forty-five new or improved photographs reproduced. The kouroi receive much fuller treatment, as one might expect after the work Miss Richter has done on them. Chapter 3, "Tentative Chronology of Outstanding Greek Sculpture," in its new form is one of the most valuable in the book. Much greater use has been made of rather exactly datable material, such as record reliefs and coins, notably the Chalcidic League tetradrachms, the close dating of which by D. M. Robinson and P. A. Clement, *Excavations at Olynthus*, Part 9, "The Chalcidic Mint . . ." (Baltimore 1938) makes them extremely valuable as fixed points in the chronology of the art of the late fifth and the first half of the fourth centuries. It is a minor point, perhaps, that on page 48, citing the portrait of Eukratides, king of Bactria and India, for the years 190-160, the author makes no mention of the fact that the portrait occurs on a coin. Two trends in the dating of Greek sculpture appear in the chronology: the works of the seventh and sixth centuries as well as those of the Hellenistic period are for the most part dated earlier than before. For the former period the evidence is drawn from vases and from the author's own work on the kouroi.

The Bibliography, alphabetical instead of grouped by subject matter (periodicals and series being listed separately), shows an immense amount of study in sculpture and related fields; it is quite complete and up-to-date. Seventy-one periodicals and serials are listed instead of the former twenty-one. The Index, while taking no more pages than before, is so condensed (with no loss of clarity or ease of reference) that there are ninety-eight new listings, many of which are names of third to first century sculptors.

Space does not permit reference to all the valuable features of this new edition. The reader will find newer, better, sharper comments and conclusions, which embody all that is worthwhile of the last twenty years' investiga-

tions, in this splendid new edition of what is in itself a classic.

DORIS RAYMOND

UNIVERSITY OF MISSISSIPPI

### Lucius Annaeus Seneca, *De Beneficiis Libri VII.*

The text emended and explained. By WILLIAM HARDY ALEXANDER. (=University of California Publications in Classical Philology, Vol. XIV, No. 1.) Berkeley and Los Angeles: University of California Press, 1950. Pp. 1-46. \$0.50.

Professor Alexander first seriously attacked the problems of a Senecan text in two articles that appeared in 1934 and 1937 in the *Classical Quarterly*; he now "closes the circle," to use his own phrase, by returning to that same work, the *De beneficiis*. His current inquiry, therefore, furnishes an unusual opportunity for studying modification of opinions and observing changes of emphasis.

The Introduction, covering only four pages, is a masterpiece of compression. After stating and defending his belief that most of the passages dealt with require explanation rather than emendation, he lists and evaluates (occasionally in the spirit of a more genial Housman) the editions, commentaries, and translations which he used; defines the subject of the *De beneficiis*; shows the basis for the differing attitudes of the ancient and modern reader toward systematic exposition of such a theme; touches on other classical discussions of benefits and indicates Seneca's particular source, demonstrating incidentally that a calculating attitude in respect to friendly offices was no less characteristic of Greeks than Romans; gives an appraisal of the authority to be assigned to the several manuscripts; and defines his method of citation. A conspectus of passages cited precedes the criticism proper.

Lack of space precludes discussion of specific emendations, but they are, in the main, neither numerous nor radical. Alexander reaffirms eight proposals made in the *Classical Quarterly* articles mentioned above. But he does not shrink from retracting six other earlier proposals, and now accepts the manuscript reading in all but one of these passages as probably sound. Seven emendations put forward in 1934 and 1937 are passed over in silence. The number of textual changes urged for the first time hardly exceeds a dozen, if tentative recommendations and altered punctuation are excluded. Showing more than a textual critic's usual measure of tolerance, Alexander approves some thirty further conjectures found in the editions and commentaries which he used as background for the present volume.

His aim, however, is to explain, not to rewrite Seneca, and in roughly three-fifths of the 131 passages discussed he argues, through analysis of meaning, for retention of the *textus receptus* or, without even questioning the soundness of the reading, expands Seneca's tantalizing

"verbal shorthand." His insights are often genuinely illuminating and reveal long familiarity with the Roman writer's style and language, which may even justify his reliance on the criterion of clausula patterns (absent from his earlier criticism) to sanction or reject certain readings.

The *De beneficiis* can not be read with unmixed pleasure, for it is repetitious and discursive in argument, but often cryptically curt of phrase or apparently illogical because of hasty composition. But these faults make the services of an interpreter more than ever welcome. Alexander's analysis constitutes a worthwhile supplement to standard texts and translations of the *De beneficiis*, particularly to such works as the earlier Teubner edition by Haase, and Basore's Loeb version, deficient as they are in critical apparatus.

CHARLES S. RAYMENT

CARLETON COLLEGE

**The Greeks: A Study of the Character and History of an Ancient Civilization, and of the People Who Created It.** By H. D. F. KITTO. ("Pelican Books," No. A220.) Harmondsworth, Middlesex: Penguin Books, 1951. Pp. 256. \$0.35.

The author, who is Professor of Greek in the University of Bristol, explains that he has tried to write something like a biography and a character-sketch of the Greek people rather than yet another book on the "Greek achievement." His theme is not what the Greeks did, but what they were; in particular, what were the habits of mind and way of life that made their civilization and culture what it was. Also, he wanted the Greeks to explain themselves, so far as possible; he has therefore given considerable prominence to their literature. The account ends with Alexander; it is hoped to complete the story in a second installment.

The contents comprise twelve chapters: 1. Introduction, 2. "The Formation of the Greek People," 3. "The Country," 4. "Homer," 5. "The Polis," 6. "Classical Greece: The Early Period," 7. "Classical Greece: The Fifth Century," 8. "The Greeks at War," 9. "The Decline of the Polis," 10. "The Greek Mind," 11. "Myth and Religion," 12. "Life and Character."

It may be said at once that Professor Kitto has creditably performed his task. His little book provides a useful introduction for the intelligent reader who wishes information in this field. The exposition of the theme, presented in an interesting fashion, is lucid, and is based on a scholarly knowledge of the subject.

A few queries and comments may be made. Is "brown-haired" (p. 22) the best translation for Homer's *xanthoi* (applied to the Achaeans)? Page 37, "Greece was practically self-supporting"; but Athens in the classical period was decidedly dependent on imported grain. Page 38, "silver . . . [was found in Greece] but in no great abundance"; but the silver mines of Laureium in Attica

were a source of substantial revenue to the Athenian treasury. Page 38, "there was no coal . . . [and] for coal as a source of power there was no satisfactory substitute—only slave labour, which is mechanically a wasteful use of power"; but before the modern age of steam and electricity what use of coal for power was needed? Page 132, "the slaves [in Athens] in general had considerable freedom, and much more legal protection than the Negro citizens of the U. S. A."; can the author prove this?

Mr. Kitto will not admit that the Greeks indulged in a breakfast (e.g. pp. 135 and 208). It is true that the Homeric breakfast (*ariston*) became the luncheon in the classical period, but a light breakfast (*akratisma*), consisting of a barley-cake or roll dipped in a little pure wine, was generally taken on arising.

Finally, in discussing the position of women in Athens, the author says (219-220), "It is the accepted view, challenged, so far as I know by nobody except A. W. Gomme [1937], that the Athenian woman lived in an almost Oriental seclusion, regarded with indifference, even contempt." Mr. Gomme is not alone, however, in holding these views: cf. the reviewer's *Greek Life and Thought* (New York 1923) 107-111, and Helen McClees, *Women in Attic Inscriptions* (New York 1920).

LARUE VAN HOOK

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**Invidia, Invidiosus, and Invidiam facere: A Semantic Investigation.** By INGRID ODELSTIERNA. Translated by MANNE BJÖRCK. ("Uppsala Universitets Arsskrift," 1949, No. 10.) Uppsala: Lundequistska Bokhandeln, 1949. Pp. 94. Sw. Crs. 4.

It is a commonplace observation that the place of *uideo* in compounds is taken by *specio*, *-spicio* (*inspicio*, *re-spicio*, *conspicio*, *circumspicio*, and others). Ernout and Meillet think the development of meaning in *uideo* was made possible by this fact. It is, however, more likely that composition with *-spicio*, instead of *uideo*, was made necessary by the meaning which *invidia*, *uideo* developed (a [specialized or discriminatory] way of regarding or looking at someone, to his hurt—hence the dative case with which *uideo* is construed; namely to regard with ill-intent), as in fact Cicero defined it (*Tusc.* 3.9.20) *a nimis intuendo fortunam alterius*. This shift of meaning depends on a belief in magic, in the power of "the evil eye." In fact *despicio* followed a similar course of development of meaning, and "spite" (a curtailed form of *despite*) is in many contexts a better translation of *invidia* than "envy" or even "grudge." It is a shift of meaning dictated by an unscientific or pre-scientific view of the human psyche, of its distortions and of their effects on the party to them and on his neighbor. I suppose that modern psychology would regard envy as the by-product of some sort of

complex; but at least the "evil eye" (*uideo* "see, look," *in-* "with respect to, sc. antipathetically, i.e. against, askance at") would not be invoked either in the envious man (active) or in his victim (patient). Such beliefs are age-old, and it is not astonishing to find *invidia* with a verbal (*invidiam facere*) as well as with a substantival meaning, both active "envy" and passive "object of envy" (as Cicero explains, *loc. cit.*; cf. Quintilian 6.2.21). The adjective also, *invidiosus* (on which see now Ernout's monograph), partakes of both meanings "envious" and "envied."

This is the problem attempted in Miss Odelstierna's pages. Failure properly to understand it has led in the past to tampering with the text at Seneca *Dial.* 5.10.4 *ille rogari* ["to be besought, importuned"] *invidiam indicat, hic non rogari contumeliam*, where Axels[son] (p. 12 Odelstierna, cf. p. 10) would corrupt his author by writing *iniuriam*, an interpretation (but not reading) defended by Wistrand. Indeed Miss Odelstierna has written a rigorous polemic against Wistrand's paper on *invidia* and *invidiosus* in *Eranos* 44 (1946) 355-369.

Miss Odelstierna's work has been translated from Swedish into English; the choice of English I cannot but applaud, now that English is *de facto* the most used mode of interlingual communication. Unfortunately the translation halts not a little, and is marred by infelicities and even obscurities enough to keep the reader alert, and occasionally baffled. Perhaps Swedes who write in (or translate into) German commit like blunders, which largely escape non-Germans. And evidently Miss Odelstierna would have gained from the *TLL* pages on *invidia* had they been available. But I think she has the right of the matter.

JOSHUA WHATMOUGH

HARVARD UNIVERSITY

**Frühgeschichte und Sprachwissenschaft.** Edited by WILHELM BRANDENSTEIN. ("Arbeiten aus dem Institut für allgemeine und vergleichende Sprachwissenschaft," No. 1.) Vienna: Gerold, 1948. Pp. 191. \$3.00.

This admirable volume is the first of a series planned by the *Institut für allgemeine und vergleichende Sprachwissenschaft*. It contains in topographic arrangement eleven articles on the following subjects. I. **The Romans in the East Alps:** Max Schlicher, "Noreia, der Ort der Kimbernschlacht [of 113 B.C.]," pages 9-38; Margit Falkner, "Die norischen Personennamen auf -u und ihre kulturgeschichtliche Bedeutung," 39-54. II. **The Etruscan Problem:** W. Brandenstein, "Dionysius von Halikarnass gegen Herodot," 55-59; Wilhelm Muster, "Der Schamanismus bei den Etruskern," 60-77; Margit Falkner, "Der Namenssatz der Etrusker bei Dionysius von Halikarnass," 78-90. III. **Greece and the Aegean:** Margit Falkner, "Epi-

graphisches und Archäologisches zur Stele von Lemnos," 91-109; Margit Falkner, "Zur Frühgeschichte des griechischen Alphabetes," 110-133. IV. **Asia Minor:** W. Brandenstein, "Die alten Inder in Vorderasien und die Chronologie des Rigweda," 134-145. V. **Ancient Reports:** Anton Kern, "Miszellen aus einem Text vom Jahre 1404: a) Erdöl in Kaukasus, b) Zigeuner, c) Krimgoten," 146-154. VI. **The Indo-European Problem:** Edeltraut Passler, "Die Buchenfrage," 155-161; Heinz Kronasser, "Zur Verwandtschaft zwischen Finnisch-Ugrisch und Indogermanisch," 162-185.

As this index shows, the volume is one in which every classicist can find something of immediate interest. Nearly every page has interested me, though I should add that the problems treated are chiefly ones about which I desire information.

The article that will make the widest appeal is probably Miss Falkner's discussion of the Greek alphabet. She is opposed both to Ullman and to Carpenter, whose "Spätdatierung" she takes to be a "skeptische Reaktion gegen Ullmans romantischen Frühausatz." Her own conclusion is that the borrowing took place on Rhodes between 900 and 865 B.C. From this island she traces the spread of the alphabet in varying phases of its development over Greece and to the Etruscans. Criticism would demand a knowledge of archaeology, of Semitic phonetics and epigraphy. More than enough to bar me from expressing an opinion on the main issue; all I can do is to point to a minor blemish. The argument (119): "Dass aber Rhodes auch in 9. Jh. eine grosse Rolle gespielt haben muss, beweist seine häufige Erwähnung im griechischen Epos" is both needless and baseless. There is an elaborate panegyric on Rhodes in *Il.* 2.652-670, but no other mention of it in Homer; not even in the fifth book of the *Iliad*, where its only hero is killed at his only appearance.

G. M. BOLLING

OHIO STATE UNIVERSITY

scious mind was incapable of any conscious effort of the will" (100-101), and ever since present, in various forms, in the "collective unconscious" of mankind. The understanding of myth involves a mystical experience, a reconciliation with the pre-conscious self, paralleled in Jung's case histories by the individual's "return to wholeness" (it is in the course of this process that the archetypes occur to the patient's mind). The price of separation from the archetypal truths is neurosis, both social and personal.

Kerényi studies, in separate essays, the themes of the Divine Child and the Divine Maid, with variations (particular "mythologems") on each in Greek and other mythologies. To each essay Jung appends a shorter essay on the psychological implications. Finally, in the *Epilegomena* on the Eleusinian mysteries, Kerényi denies Walter Otto's explanation (*Eranos-Jahrbuch 1939* [Zürich 1940] 83-112) and reaffirms his own views (cf. 188-214).

One may be grateful to Kerényi for some of his perceptive demonstrations of the universal characteristics possessed by particular myths, especially in the chapters on the Kore and the Eleusinian mysteries (indeed, this is a key to the poetic power of myths). The authors' explanation of this universality as resulting from universally inherited contents of the "collective unconscious" (rather than from the similar needs and modes of thought of mankind) seems to this writer to verge on mystical hocus-pocus. The very idea of pre-conscious primitive man flies in the face of all that modern anthropology has learned. The mystical jargon of the authors, the pretentiousness of the format and editing, the pseudo-technical vocabulary (aggravated by the translator), and the flourishing of foreign and recondite phrases (leading to innumerable mistakes) all serve to reinforce the general impression of charlatanism.

M. H. JAMESON

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**Essays on a Science of Mythology: The Myth of the Divine Child and the Mysteries of Eleusis.** By C. G. JUNG and C. KERÉNYI. Translated by R. F. C. HULL. ("The Bollingen Series," No. 22.) New York: Pantheon Books, 1949. Pp. vii, 289; 5 plates. \$4.00.

This book is the combined publication of two previous works of the authors, *Das göttliche Kind* (Amsterdam 1940) and *Das göttliche Mädchen* (Amsterdam 1941), with the addition of a thirty-two-page *Prolegomena* by Kerényi. Certain premises are basic to the authors' "science": Myth, like music, utters its own meaning. Certain recurrent themes ("archetypes"), which appear repeatedly in the case histories of individuals as well as on the more universal plane of myth, represent great but indefinable truths acquired at a time when man's "con-

**The Monuments of Ancient Rome.** By DOROTHY M. ROBATHAN. Rome: "L'Erma" di Bretschneider, 1950. Pp. 211; 16 plates, 3 maps. \$3.50 (paper, \$2.00). (May be obtained from Wm. H. Allen, Bookseller, 2031 Walnut St., Philadelphia 3, Pa.)

Wellesley's Professor Dorothy Robathan, to my thinking, has done Rome and those who read best in English a great service in presenting, besides much else, the gist of hundreds of articles in various languages; all this in readable form, and, wonder of wonders, without a footnote! One recognizes that she is fully cognizant of chronology, but, with surprise and eventually with amusement, that she finds meters and centimeters meaningless. After all, Platner is still available to those not satisfied with, "Of all the seven hills of Rome the



Palatine is in some respects the most satisfying. It is still an elevation of no mean height, as one realizes when ascending to its summit on a warm day" (p. 31).

Miss Robathan spent the years 1948 to 1950 in Rome completing the book, on which she had been working before World War II. One has the impression that the actual writing was done in Rome, and that the arrangement of material was considerably governed by regard for the pedestrian's feet. One is always on foot, and Miss Robathan is one's quiet, unassuming, and competent guide. When we approach a puzzling monument, the puzzle is pointed out, the various theories, their good and bad points, the results of the latest study. One realizes afresh how many questions have been settled since Platner's great work, the last comprehensive book in English on Ancient Rome (1911); also, how many problems remain.

After introductory material of a general nature, there are twelve chapters headed: "Development of the City"; "The Palatine"; "The Roman Forum"; "The Via dei Fori Imperiali, Colosseum, Arch of Constantine"; "Passeggiata Archeologica, Via Appia"; "The Esquiline"; "The Caelian, Aventine, Circus Maximus"; "The Campus Martius"; "The Capitoline"; "The Via del Teatro di Marcello, Forum Boarium, Velabrum"; "The Quirinal, Viminal, Pincian"; "Transtiber."

The plates are choice, the frontispiece especially so. The Index is inadequate, and one needs other maps to follow the text satisfactorily. There are a few mistakes, and some errors traceable to the printing in Italy. But our last word is of gratitude to Miss Robathan for bringing to successful completion under difficult conditions a book needed and welcome.

SHIRLEY SMITH

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### The Letters of Alciphron, Aelian and Philostratus.

With an English translation by ALLEN ROGERS BENNER and FRANCIS H. FOBES. ("Loeb Classical Library," No. 383.) Cambridge, Mass.: Harvard University Press, 1949. Pp. xi, 588. \$3.00.

This volume, after a prefatory note (pp. v-vi), table of contents (vii-viii) and list of abbreviations (ix-xi), contains: Alciphron, Introduction (3-37), *Letters* (38-341); Aelian, Introduction (344-349), *Letters of Farmers* (350-383); Philostratus, Introduction (387-413), *Love Letters* (414-545); Index to Alciphron (546-573), to Aelian (574-577) and to Philostratus (578-588). In the introductions, authorship and related matters, MSS, etc., are discussed, and relevant bibliographies given. The explanatory notes, we learn, are mostly Fobes' contribution (p. v). The editors' emendations are listed on page 5 (note e), 346, and 406; some of them

are unnecessary (e.g. those given on pp. 282, 308, 356, and 444). Apart from some slips and misprints (not given here for lack of space), the Greek text is quite good, and the book has been prepared with care and precision, the translation rendering the content well into good English. All names of the supposed letter writers and addressees in Alciphron are translated into English, some felicitously; none in the letters of Aelian and Philostratus. In some points expressed or reflected in the work under consideration, the reviewer holds a different opinion, which will be given elsewhere.

For a fuller acquaintance with the life and culture of antiquity and a better understanding of its great men and creations, philologists should give more attention to minor and post-classical works than is now the custom. The reading of these letters is highly recommended, for they mirror the life of city, country, and sea, of various situations and characters; Alciphron, e.g., draws "pictures that make the fourth century seem real" (6).

DEMETRIUS J. GEORGACAS

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**Consolation in Saint Augustine.** By SISTER MARY MELCHIOR BEYENKA. ("Catholic University of America, Patristic Studies," Vol. LXXXIII.) Washington, D. C.: Catholic University of America Press, 1950. Pp. xxiii, 115. \$1.50.

The author has investigated not only the conventional form of consolation in Augustine, but also other material coming under the head of "consolation in the ordinary sense." All of Augustine's writings have been examined, even some works doubtfully his.

Augustine had a keen realization of the importance of consolation, "especially when it is extended by spiritual authorities." But with regard to the genre, the traditional common-places (*topoi*) and rhetorical forms had almost no hold on him. He shows less dependence on them than do any of his predecessors.

Chapter three, containing the "scattered ideas on consolation which are not found within classified literary types," I found of most interest. Chapter four, "Augustine and Conventional Forms of Consolation," is less effective. It suffers from the author's presenting (in the Introduction) an *historical* survey of the literary consolation among the pagan writers, instead of a composite picture explaining the "fixed pattern" (see pp. 1-2), the "rules of the consolatory genre" (see p. 28), the "rhetorical requirements" (see p. 100). For the Christians in general (and apparently Augustine in particular) "shifted the emphasis of the consolation and subordinated form to ideas" (p. 14), developing the consolatory genre at "the expense of the traditional form" (p. 30). The footnotes contain sufficient reference to studies of the

pagan genre. Seemingly not consulted is E. Boyer, *Les Consolations chez les Grecs et les Romains* (Montauban 1887).

LEO M. KAISER

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